/188 cont./

[36] [162] [622] Tŭmănăkū́ (said to have died in September 1908), João III, Alfredo, Cyriāki-Cadete (Cyriāki moved to the mouth of the Tapirapé in September 1908), village on the mouth of the Tapirapé, village of the chief João II, José, Fŏtūnắ, Ilk, village on the Izabel Morro, Cadete João, village of the deceased Cincinati. The villages are divided into three groups and an outlying settlement: Walata lives four days' journey (the days' journeys are calculated for the descent in a rowboat) below Crisote, since he is hostile to all the Karajá and therefore is duly feared by them; in the fall of 1908, however, there seems to have been a reconciliation between them. Crisote also lives somewhat isolated, namely, a full day's journey below Tumanakū́. From Tumanakū́ to José there is a string of villages; the average distance between them is a three hours' journey. Only the village on the mouth of the Tapirapé is a trip of four or five hours away from either of the two neighboring villages. Between José and Fotuna there is a distance of one and a half days' journey; then the villages again follow at shorter distances.

[484] [622] [578]

[622] A branch of the north horde is the Karajá village of Chief Kŏrŭmăré along the river on Bananal, located a day's march to the east from the village of José. /Pl. 38 appears here./

[36] [162] [103] /189/ The south horde lives from the Rio Crixá to the Rio Vermelho in eight fixed settlements: on the Lago Luiz Alves, below and above the Rio Crixá, on the Lago de Café, in São José (ãũwi̇́), just above São José (hõlĕnĕ́kă), just below the Rio de Peixe (šĭšắ), on the mouth of the Rio Vermelho above Leopoldina (šĭšămãdŏ́). These villages, too, are divided into several groups: three villages lie on the Rio Crixá at a distance of about three to four hours' travel apart. The village on the Lago de Café is midway between Rio Crixá and São José and is about four to six hours of travel in distance from the two. Near São José there are two villages: šĭšắ is one and a half days' journey away; šĭšămãdŏ́ is two and a half days' journey from šĭšắ. šĭšămãdŏ́ is an outlying settlement that has existed for

[484] [103] [484] [621]

[TEXT Continues on P. 62]

/351/

II. The Šavajé.

175 1. Historical.

Up to the present time the Šavajé /Javahe/ have been known almost only by name. The first to see the entire island of Bananal was Diogo Pinto da Gaia in 1720; I was unable to obtain his report, however, so I cannot say whether he encountered the Šavajé. We have the oldest report by José Pinto da Fonseca, who in 1773 navigated the Araguaya and pacified the Karajá. [62] [131] He reported (Rev. trim. 8, pp. 376 ff.) that they lived in three villages on the island of Bananal. He says that in the interior of the island there was a large lake abounding in fish (1).

1. Ibid., p. 389. --This report does not show that the Šavajé lived on this lake, as subsequent investigators construed (Ehrenreich, "Beiträge," pp. 5, 7).

[574] During his sojourn among the Karajá, the latter were visited by the Šavajé; wrestling took place as a greeting. According to his statements, the two peoples lived in peace. The Šavajé came riding up in large numbers in boats; they bore feather ornaments on their heads and lances adorned with feathers in their hands and blew on trumpets.

In 1774 Vasconcellos was on the Araguaya with Fonseca; he established a presidio and the aldeamendo Nova Beira on the east arm of Bananal where he settled Karajá and Šavajé. He [103] named the three villages of the Šavajé Cunha, Mello, and Ponte de Lima (Rev. trim. 37, p. 393). The presidio and aldeamendo soon ceased to exist: in 1782 the Indians of the aldeamendo were resettled in the new aldea of São José de Mossamedes, where they gradually perished. It is not absolutely certain whether there were Šavajé also at the aldea Pedro III (Carretão). In 1786 Miguel de Arrudo e Sá received the order to make war on the Chavánte and establish an aldea for them. He

5: Krause

SP9 Caraja SP9
Tapirape SP22

C
T
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361

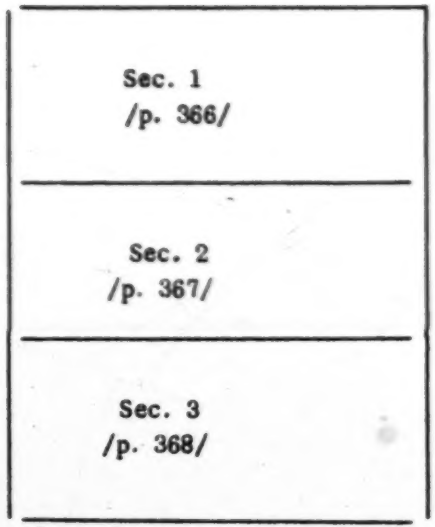

Chart of Positions of End Map A.
[Facing p. 365]

5:Krause--366 E-5 (1908) 1911 SP9 Caraja SP9
Tapirape SP22

CT
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102
103
131
133
361

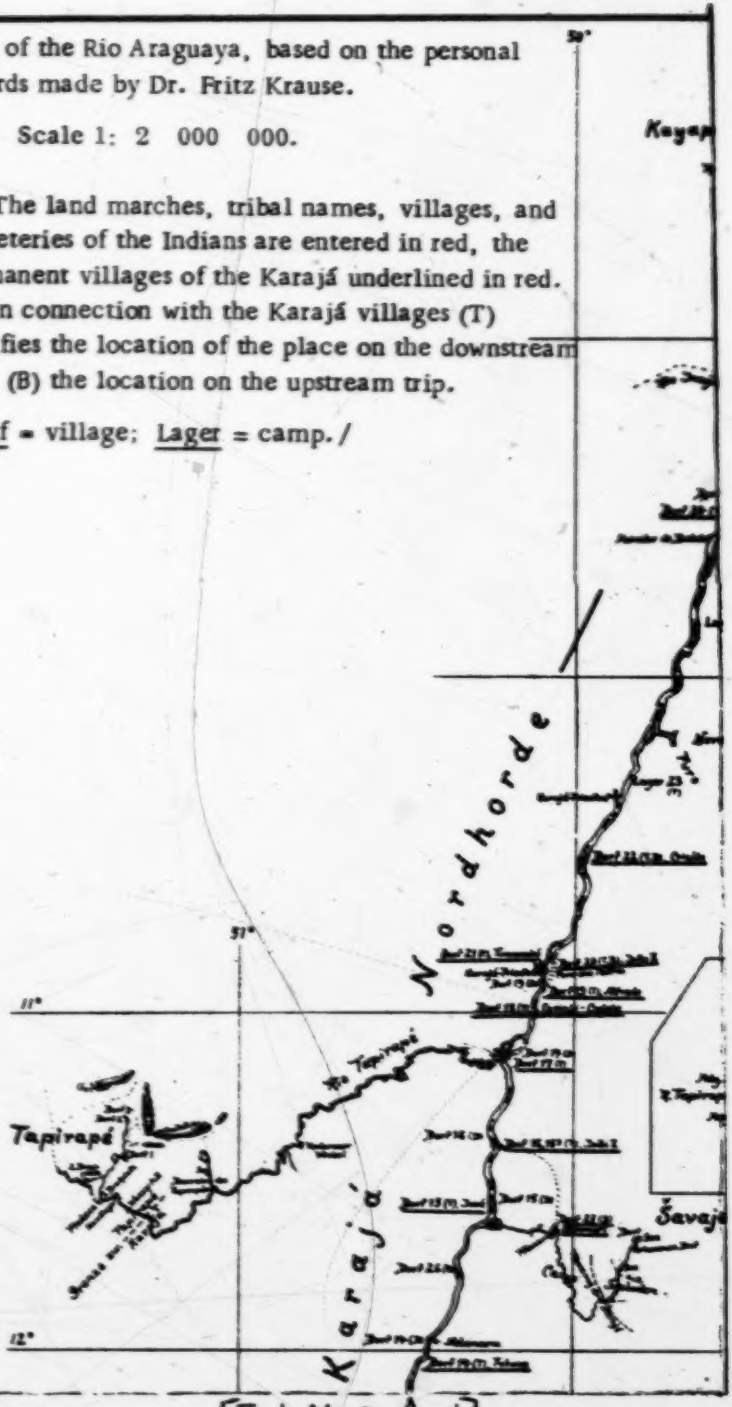
Map of the Rio Araguaya, based on the personal records made by Dr. Fritz Krause.

Scale 1: 2 000 000.

The land marches, tribal names, villages, and cemeteries of the Indians are entered in red, the permanent villages of the Karajá underlined in red.

In connection with the Karajá villages (T) signifies the location of the place on the downstream trip, (B) the location on the upstream trip.

/Dorf = village; Lager = camp./



[End Map A-1]

5: Krause--367 E-5 (1908) 1911 SP9 Caraja SP9
Tapirapé SP22

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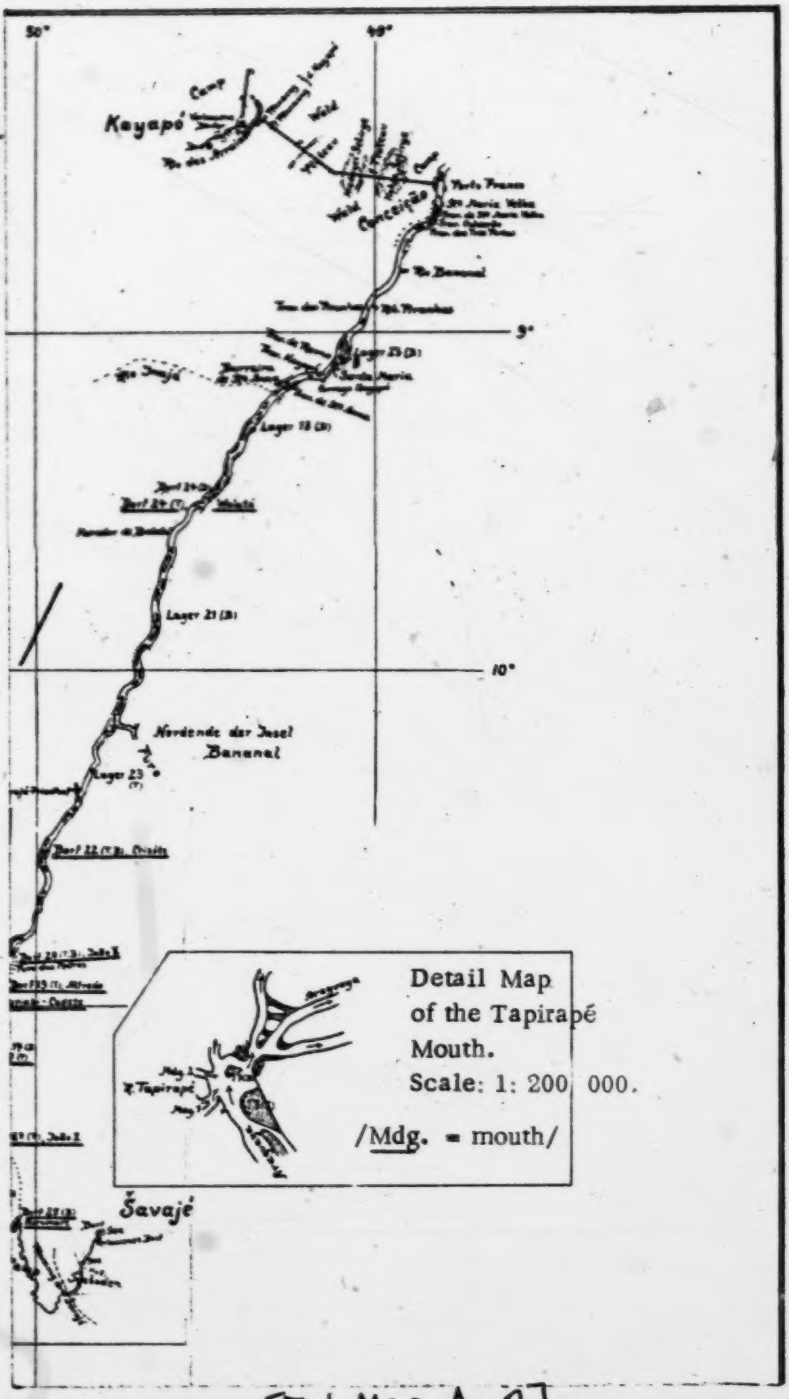
133
361



[End Map A-2]

5: Krause--368 E-5 (1908) 1911 SP9 Caraja SP9 Tapirape SP82

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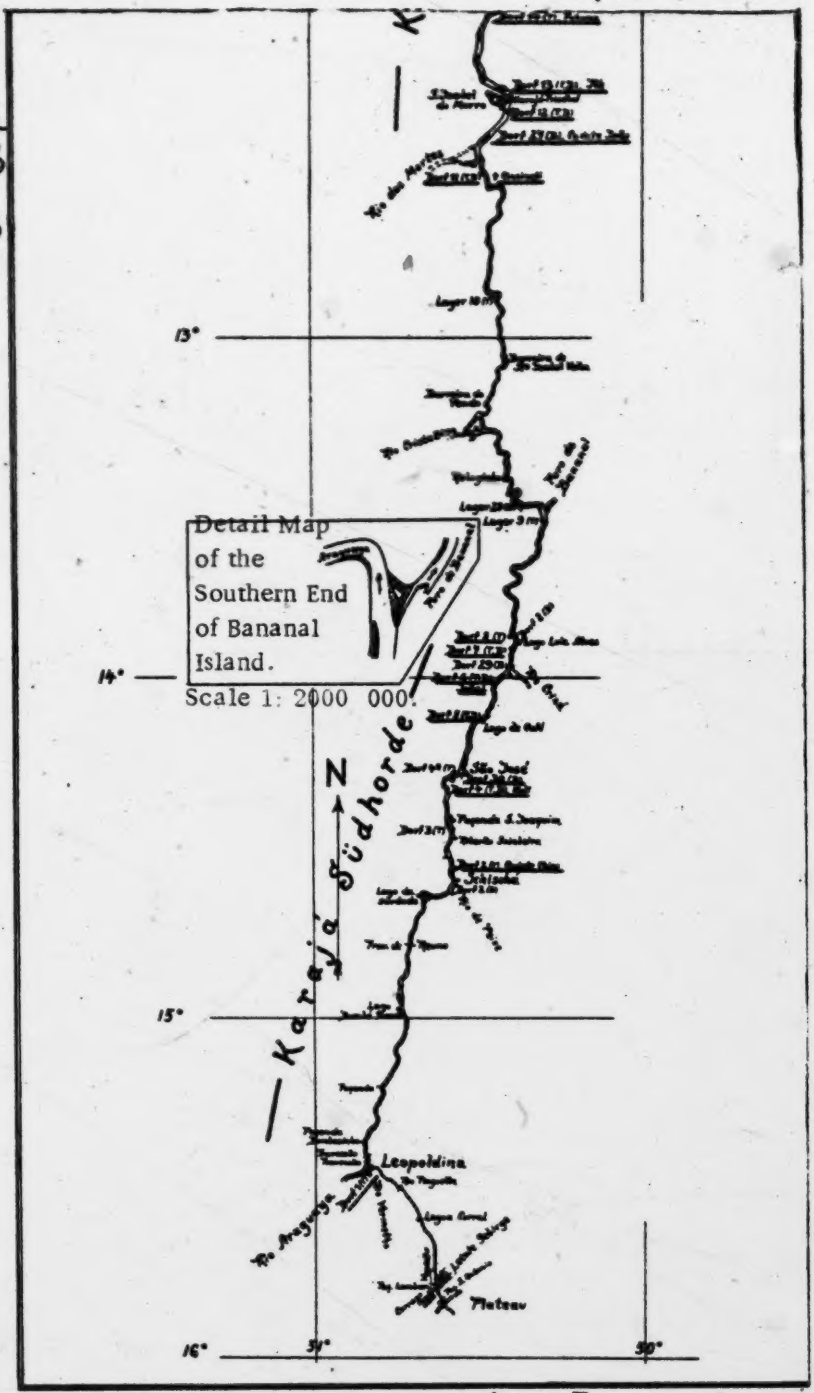
●103
131
133
361



[End Map A-3]

5: Krause

B
C
T
102
101
103
131
133

SP9 Caraja SP9
Bororo SP8
Tapirape SP22

Sec. 1 /p. 369/	Sec. 2 /p. 370/	Sec. 3 /p. 371/
Sec. 4 /p. 372/	Sec. 5 /p. 373/	Sec. 6 /p. 374/

Chart of Positions of End Map B.
/Facing p. 368/

5: Krause--369 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP22

BCT
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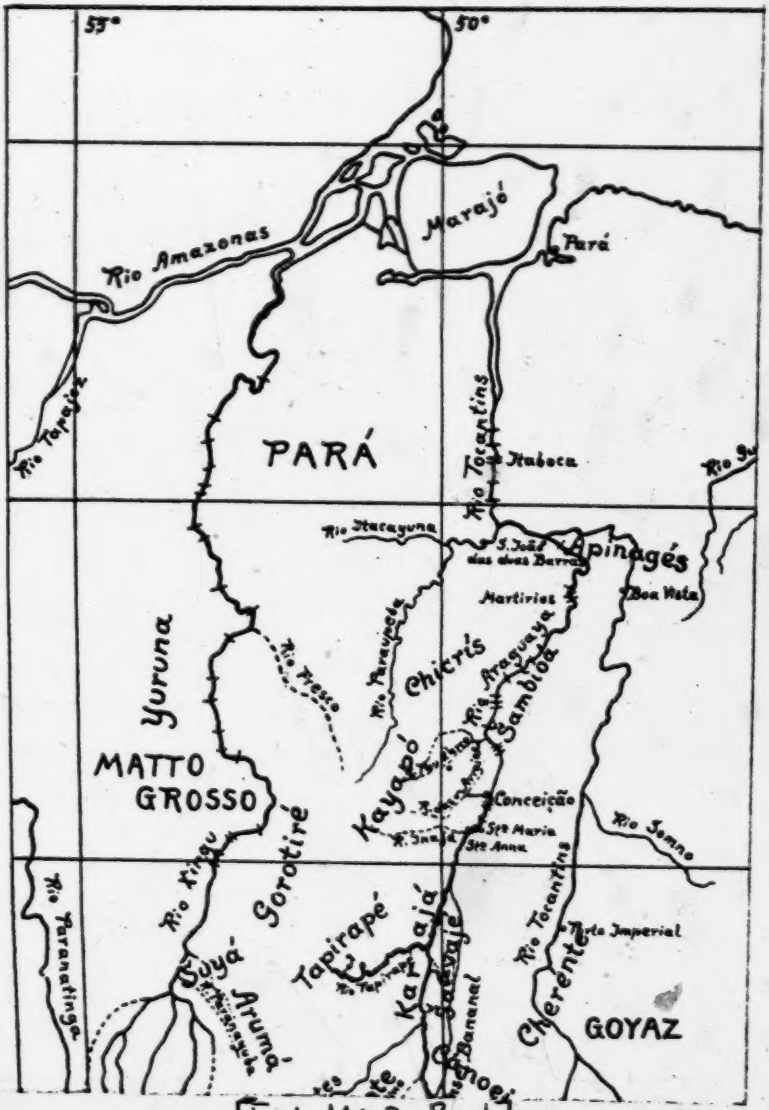
102
103
131
133

Survey Map

Scale 1: 20'000 000.



[End Map B-1]

5: Krause--370 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP 22

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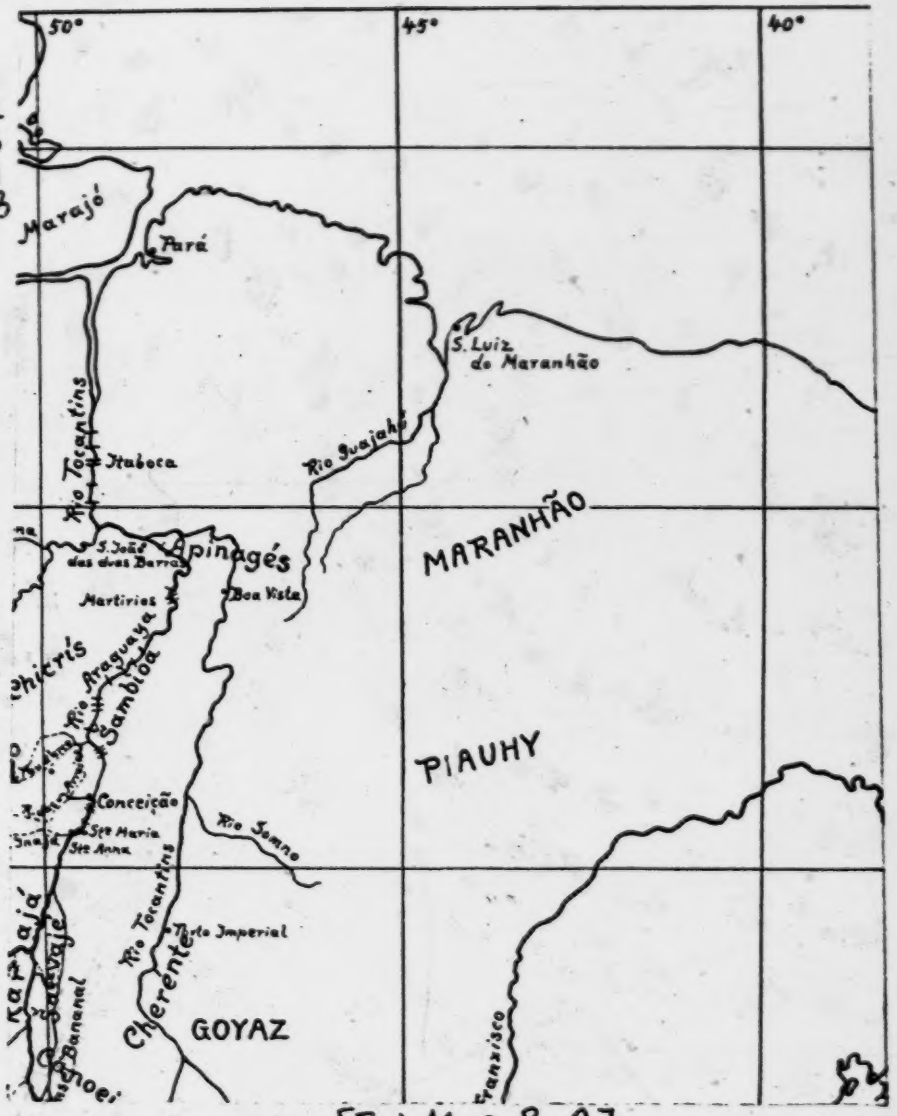
133



[End Map B-2]

5: Krause--371 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tupirape SP22

BCT
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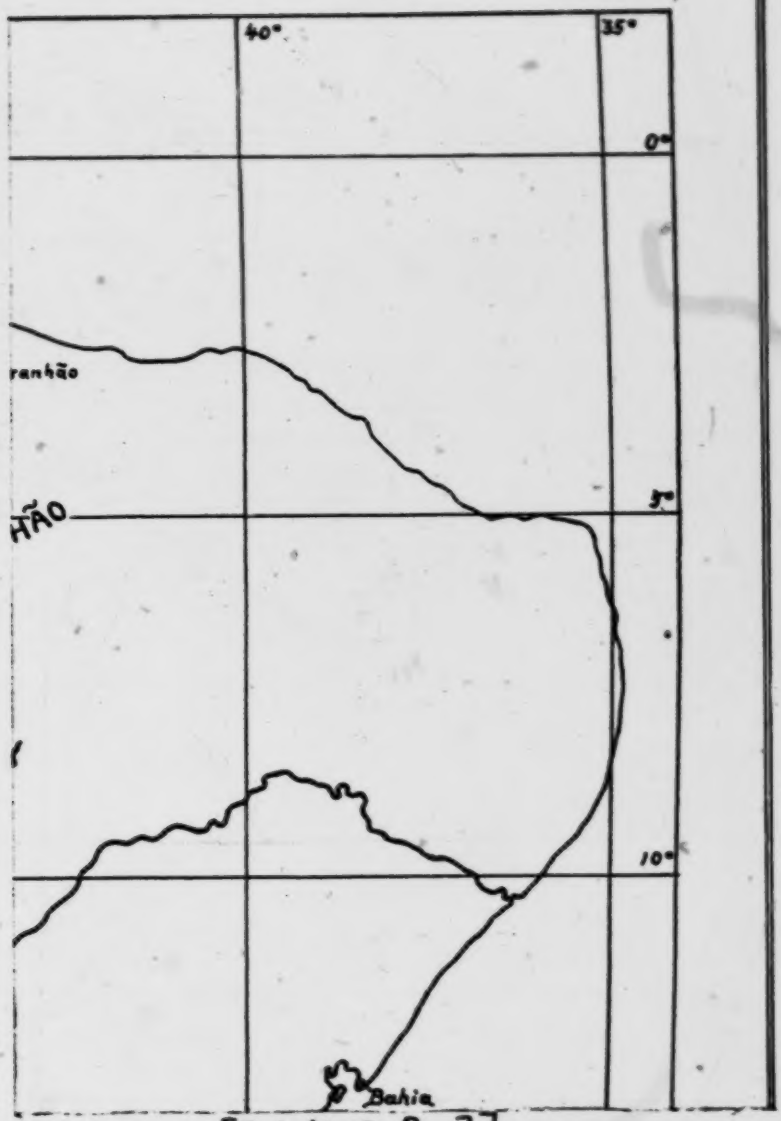
133



[End Map B-3]

5: Krause--372 E-5 (1908) 1911 · SP9 Caraja SP9
Bororo SP8
Tapirape SP22

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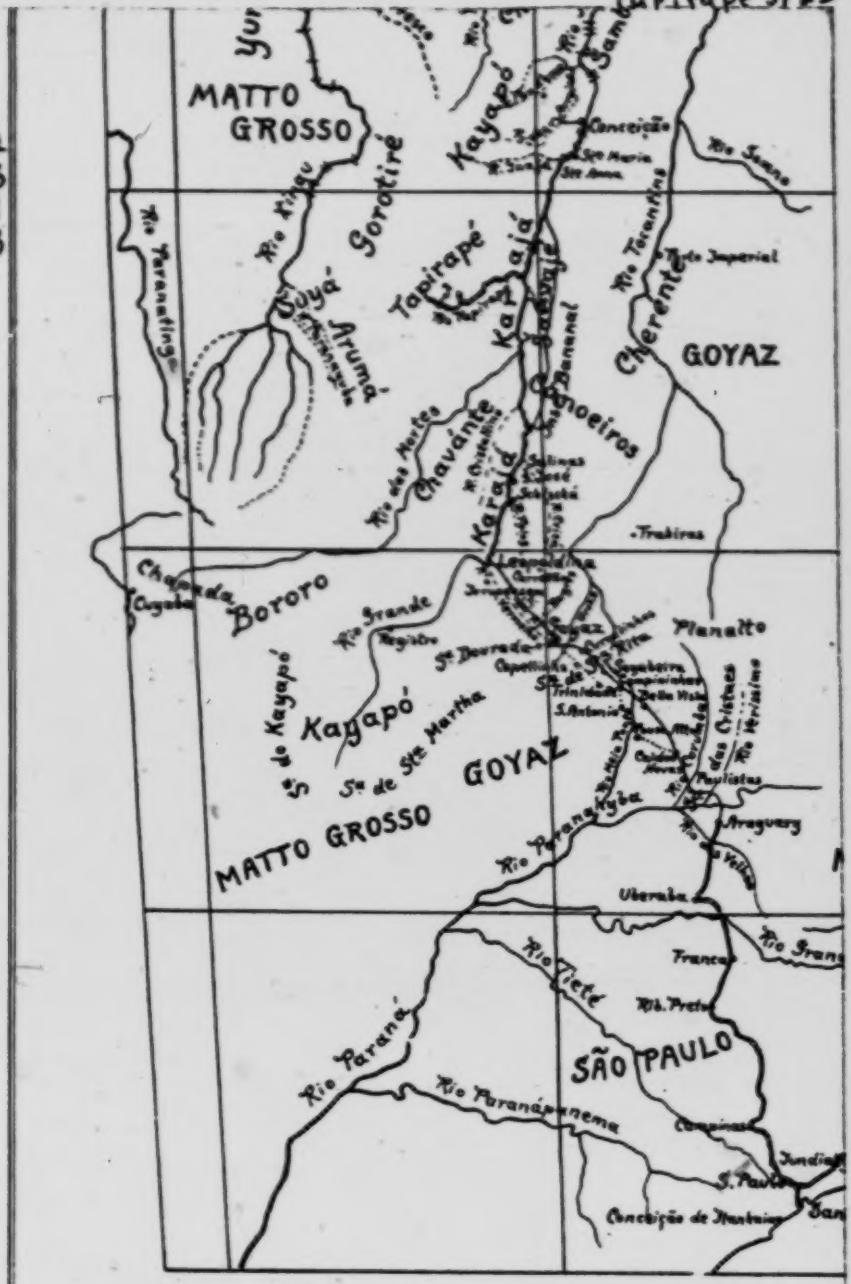

The travel route and the tribal names are entered in red.

[End Map B-4]

5: Krause--373 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP22

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●103
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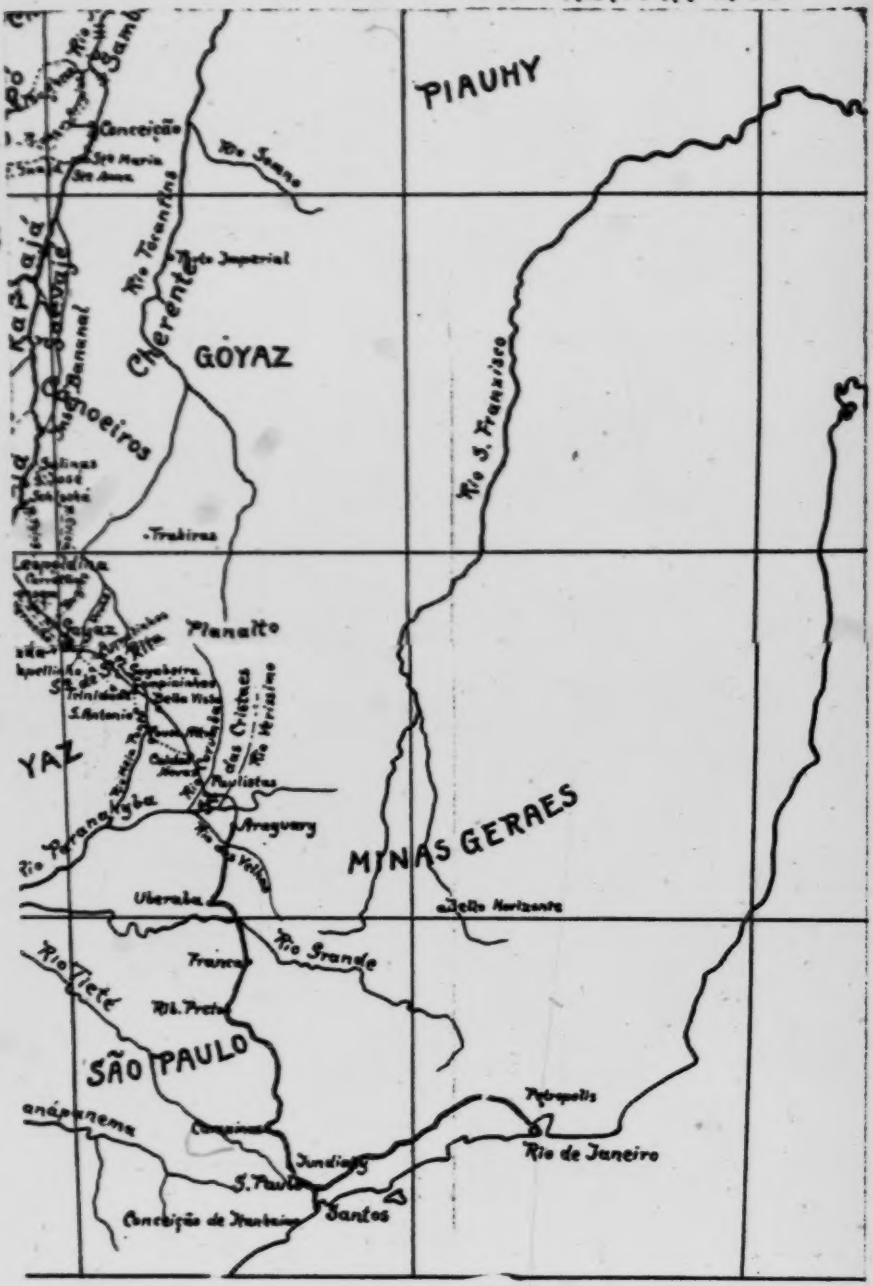
PIAUHY
GOYAZ
MINAS GERAES
SÃO PAULO
Rio Grande
Rio S. Francisco
Rio Tocantins
Rio Araguaya
Rio Paraná
Rio Tieté
Rio de Janeiro
Santos
Jundiahy
Uberaba
Franca
Planalto
Tres Barras
Tres Lagoas
Jaboticabal
Barretos
Catalão
Rio Verde
Rio Claro
Rio Preto
Araguary
Rio Velhas
Rio Paranahyba
Rio Turvo
Rio Pardo
Rio Sapucahy
Rio Grande
Rio Pardo
Rio Preto
Rio Claro
Rio Verde
Rio Turvo
Rio Sapucahy

5: Krause--374 E-5 (1908) 1911 SP9 Caraja SP9
Bototo SP8
Tapirape SP22

BCT
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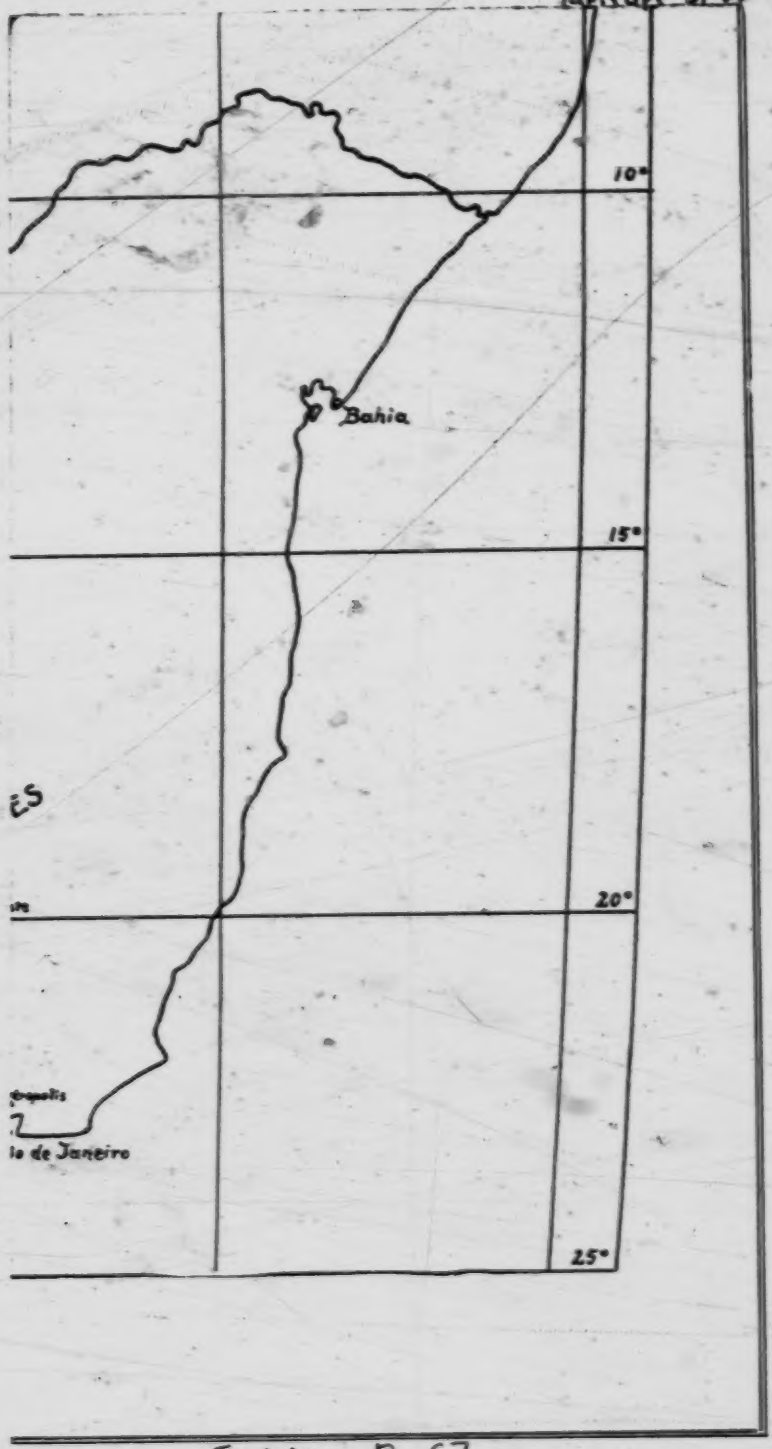

[End Map B-6]

mas it was to me! How almost infinitely removed it was from the situations and environments of former Christmas days! I seemed to be a wanderer in a world wholly different from that which I had formerly known. The afternoon of Christmas day, we passed the principal mouth of the Rio das Mortes—a river with an uncanny name because of a sombre history. It takes its name, I believe, from the fact that a party of explorers, while navigating the Araguaya in canoes long ago, were slain here by the savages. It is a great river, though almost unknown to the world, and drains a vast region that is almost wholly unexplored. While passing the outlet of this mysterious river, a storm burst upon us, and our large canoe, becoming unmanageable, was finally driven ashore. Darkness closing in rapidly we prepared and ate our Christmas dinner in the wind and rain at the edge of the forest. We had no expectation that Santa Claus would penetrate the unknown, mysterious wildernesses that enveloped us to fill our stockings; though a few of our party did fear that the tiger might come to us for *his* Christmas dinner. So we all slept under a large tree close around the fire.

The next day, we visited a Karayá cemetery on top of a hill. As we entered the cemetery, I saw one of our Karayá canoe men, who had preceded us, standing over a nice watermelon that had grown there. I wondered why he did not eat it at once as they are fond of this fruit. But he would not touch it, nor would any of the Karayá, because it was a product of the cemetery, and intended, perhaps, as food for those who had gone to the shadow land. Two of our party did eat it; however, one of whom was myself. But I must acknowledge that it tasted unpleasantly like a Karayá smells. Our woman voyager declared that we had eaten the flesh of a defunct Karayá. Broken pottery was lying about in the cemetery together with skulls and other human bones; while sunk into the ground or standing on the surface were large clay urns containing the osseous remains of dead Karayá. Pumpkins also were growing in the cemetery as well as melons.